

Boston Weekly Globe.

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"Others are affected by what I am, and what I do, and these others have also their sphere of influence. So that a single act of mine may spread its widening circles through a nation, of humanity."—W. E. Channing.

THE PATERNAL MANIA.

A most extraordinary fanaticism seems to be gaining headway in this nation. It is born of that wild conception of our institutions which assumes that the national treasury is the universal fund of all manner of schemes, and the fountain from which all manner of private relief should be supplied.

Last week Senator Butler of South Carolina, in the name of nine colored citizens of that State and their families, asked Congress to appropriate \$7200 to send them to Liberia. As every other colored family in the South has the same right to call upon Congress for a similar free ride, this gratuity, if passed around to all colored, might possibly cost the government some \$600,000,000.

On the same day that the above petition was offered, Senator Cockrell of Missouri wanted the government to lend the farmers of the West, who are struggling under mortgages, a sum of nearly three times as large as the whole national debt, provided the mortgaged farmers should take advantage of it, at 1 per cent. interest, for 20 years.

A still more extraordinary petition to Congress comes from San Francisco, in which the government is asked to consider all the unemployed of that city as an "industrial army" entitled to a pension, in the form of employment, at the hands of the nation. To give themselves more the air of pensioners, the industrial army has organized itself into regiments. This scheme, if adopted by Congress, would cost the country untold millions.

Outside of these paternal schemes we have the standard cry of the protectionists for the government to help build ships for private individuals. The proposal to pay sugar bounties is only the entering wedge for the extension of the system. It is also proposed, in some quarters, to introduce export bounties. Finally, private individuals ask the government to irrigate their lands. In short, there seems to be a general rash of sucklings for national aid.

How largely this paternal mania may be due to such works as the BELLAMY book, or the encouragement lent to nationalism and State socialism by prominent men, is uncertain. It is doubtless largely due to the fact that the government is in power, and is willing to be lavish with the people's money for the sake of keeping down the surplus. The colored men of the South and the farmers and unemployed workmen of the far West have evidently got the notion that the government has come to be a sort of great gift enterprise, and they are all scrambling to get in their claims early.

The sure stopper for all this kind of business is the simple inability of the government to grant these petitions, even if it wanted to. Here is the estimate of the New York Sun of what merely three of the petitions we have cited would cost the nation if carried out fully and impartially:

For the colored emigrants 16 Liberia \$650,000,000
 For the farmers' loans at 1 per cent. 3,400,000,000
 For the support of the industrial army 1,500,000,000
 Total \$5,550,000,000

When to this is added the pension grants, shipping subsidies, export bounties, and other bonanzas yet to be hatched in fertile brains, it amounts to a burlesque of sober government, well calculated to strengthen the current report that insanity is alarmingly on the increase in these United States.

J. O. GRAHAM.

THE SPREAD OF THE COMMUNISTIC IDEA.

There are indications that communistic ideas are spreading, and that they are accepted by classes of people of no small share of influence. Of the future no one can speak with certainty, but it is beyond controversy that there has been a considerable and a constantly increasing application of communistic ideas in business and government during the present century. Speaking generally, communistic schemes and plans have their origin in a disposition to help the weak and to restrain the power of the strong.

Governments by whatever name they may be called, are only great communities, whose duty it is to restrain the vicious, protect the weak, and limit the use and the abuse of power by the strong. They exist upon the theory that through the exercise of combined power there may be a nearer approach to an equality of condition than could otherwise be secured. In all governments provision is made, or in some past time provision has been made, for a deposit of authority in the hands of a few persons, either permanently or for limited periods. It may be asserted as a general fact that there is some loss of power or privileges on the part of the many as an incident of the authority vested in the few.

In an unoccupied forest a man may wander at will wherever he chooses; but when lands are seized by the strong, or titles are created by what are called legal processes, the privilege of locomotion is limited to the roadway, which the community has set apart. As an incident of this change every one who holds a title, or enjoys the protection of the community, is required to contribute to the cost and repair of the roadway, and this without regard to the fact that he may or may not have occasion to use it.

Again, the public school system is a striking instance of the application of the communistic idea, and outside of New England and a small number of other American States, its development is the achievement of this century.

That the communistic idea does not mean freedom is apparent in the fact that the property of the wealthy is exacted by force and used for the education of the children of the poor. Moreover, in many cases the poor man is compelled to send his children to the public school, and the rich man is required to secure for his children an education equal to that which the public school can furnish.

With much show of reason it may be claimed as a natural right that a man may exercise his own judgment as to the education of his children; but the communistic

says: "Your judgment shall be subordinated to our opinion as to what is just to give your children and beneficial to the public." If we analyze a government in its powers, and find the sources of its authority, the end is always the same: The security of rights and their enjoyment in peace are attained by the abandonment of the surrender of some privilege that one might possess if he were outside the domain of organized society.

Organized power is the essential feature of communism as it is exhibited in governments. Other forms of the development of the communistic idea may be found in business corporations of every sort, in syndicates, in trusts, and in all the many organizations that the laboring people have devised for their protection. Under the insurance system, the life that lasts a hundred years pays a constant tribute for the support of a life of a co-insured who died at 30. The owner of a dwelling that has escaped the perils of a fire for half a century, has, through all that period of time, made compensation to every lover in the association to which he belongs. Thus by sharing each other's burdens all lose something, but no one loses all.

Railway and manufacturing corporations have their origin in the communistic idea. The many contribute to the fund, the many have a voice in the selection of those who are to rule, but at the end, as in civil governments, the right to act and the power to act are vested in a limited number. By this form of organization the chances are distributed. No one can gain everything, and no one will be compelled to bear the total loss in case of error or disaster.

In civil governments and in business corporations the concentration of the exercise of power in the hands of a selected number is an incident of their existence, and it seems to be the mainspring of success. It is worthy of notice that while governments control everybody in some things they never undertake to control anybody in everything, and all business organizations are limited in the scope of their authority.

Labor organizations have their root in the communistic idea, and of these I may speak in a future number.

GEORGE S. BOUTWELL.

HAVE YOU RENEWED?

No reader of books and magazines can afford to miss a single issue of THE WEEKLY GLOBE, because it supplies them with the quality of reading matter of books and magazines. It is the only dollar paper of the kind in the United States. It will not cost you as much as a dollar if you subscribe for your favorite magazine in connection with it, or if you select one of its premiums, or if you form a club.

LOUISIANA'S BRAVE GOVERNOR.
 The situation in Louisiana regarding the attitude of Gov. NICHOLS towards the colored soldiers is one of the most remarkable pictures ever held up before the American public.

The moral and political status of this giant concern as it influences social life in this country has been fully exposed by the press. Other concerns incorporated by State Legislatures may, in the strict moral sense, be deemed for speculative gambling, but they fall under legitimate colors and enjoy the benefit of the doubt as regards legality.

But an open lottery is an admitted game of chance, with no collateral purpose to make it anything but pure gambling. Such is the great Louisiana scheme, which has grown so rich and powerful that its roots ramify into the very sources of law and politics. When confronted by the danger of losing its charter, the company makes no pretence of justifying its existence on moral or social grounds. It boldly proposes to bribe the Legislature and voters of Louisiana by such offers as these:

For the public schools, \$350,000 a year.
 For the drainage of New Orleans, \$100,000.
 For the charity hospitals at New Orleans and Shreveport, \$100,000.
 For the insane asylum at Jackson, \$75,000.
 For the deaf and dumb asylum at Baton Rouge, \$25,000.

The people of the South, in spite of their reputation for ryming, duelling and the liberal use of deadly weapons, are said to be greater devotees of piety than average New England populations. It is probably upon this integral sentiment of morality among the masses that Gov. NICHOLS relies in his bold defiance of the lottery managers and their bribes and political "pulls."

Considering the opportunity of Gov. NICHOLS to pocket a whole mine of gold by surrendering to this concern in its request for an extension of charter, his attitude is certainly grand. It is one of the most refreshing assurances that political virtue is not, after all, at the low ebb the pessimist would have it to be. It is to be hoped that even politically the governor may find his stand to be a paying one.

WEBSTER'S DICTIONARY.

Particular attention is called to the advertisement of Webster's Dictionary in this issue. It is a reprint, with additions to make the work complete for family reference, and is the dictionary for the million. Every family needs a copy, and no time should be lost in taking advantage of the offer. Read the offer carefully. You can secure a dictionary free by forming a club. You can form a club of eight subscribers easily. Your little boy or girl can form one.

THE CHASTISEMENT OF MCCALLA.

It is of very little importance to the public whether Capt. McCALLA, the individual, is deprived of half his pay for three years and suspended from duty or not. But it is of much importance to have the decision of a court-martial that a common sailor in the American navy has rights which even a high and mighty commander must respect.

It is a matter of notoriety that sailors in the navy are treated almost like convicts. The pay the government allows them is meagre. They are subjected to a discipline which for rigor might be said to be the privilege of the common soldier. They are expected to bow low before their official superiors, even when not on duty, and the first word uttered in any other tone than that of cringing humbleness is punished by loss of food, or loss of liberty, or by blows. This is the rule. It may have exceptions. In the case of Commander McCALLA a sailor was severely punished for smiling when reprimanded by the captain. "Discipline" like this is as demoralizing to the officers who inflict it as to the sailors who are the victims of it.

This aristocratic and autocratic organization of the navy does not belong to this age of the world, nor to this republic, whose first principle is that all men are created equal. It might do for Russia, but it is out of place in America. Self-respect and the democratic feeling of equality will not allow the average American to enter a service so conducted. Hence the navy is filled with alien, sullen, and sullen men, who are being treated like brutes for being taken.

don't it will not be necessary to have laws restricting the number of foreigners that may be employed in the navy.

MANIONS FOR HORSES.

The New Sunday World contained a two-column descriptive account of the \$700,000 barn which is nearly completed for D. EDGAR CROUSE, a bachelor millionaire of Syracuse.

The appointments and furnishings of this horse mansion seem almost fabulous in their richness. The rarest imported woods, the most costly tapestries, and the most elegant toilet fixtures and carvings enter into its construction. There are but few palaces in Europe that could compare with it.

It is not pleasant to spoil such a beautiful picture by turning to others of a sadder character. Nor would it be fair to say that all this luxury is expended for the comfort of horses and cattle. On the contrary it is intended to furnish a social resort for lovers of horses and fine breeds of stock.

All this is very creditable in its way to one who loves the noble horse, and takes pride in the development of fine types of other animals. But when it is remembered that thousands of poor human beings in New York city and other large centres are compelled to sleep nightly in dens which would be shunned by dogs, and many of them from no fault save unavoidable poverty, the rosewood-finished stalls, the gilded chandeliers, and the elegantly designed manures for these horses call up strange reflections.

For aught we know, millionaire CROUSE had already done his duty to his fellow-men in the way of sanitary and comfortable tenements for the poor. It is said that he intends to donate this palatial horse mansion to the city for a public library when he is through with it. But, speaking generally, the thousands of elegant barns for horses and cattle, in contrast with the thousands of death-dealing dens for the abode of human beings, is rather a painful picture.

THE FAIR THEOSOPHIST.

[Full Mail Gazette.]
 She cares not for the worldly things
 That enthrall the rest of us;
 She scorns, on spiritual wings,
 Far above the best of us,
 She smiles, but yet declines to mix,
 With different apology.

In church meetings, politics,
 Lawn tennis, or theology,
 Complacent, self-possessed, and cool,
 Though curates come soliciting,
 She will not touch the Sunday school,
 Nor venture distant visiting.
 On church banners she sets no store,
 Nor ticks off her charity.

By singing "Auld Scots" for
 The sacred cause of charity,
 So elevated in her mind,
 This life is far too rough for her,
 And orthodox cannot find
 A heaven good enough for her.

She asks, and we forgive the sin
 In charming femininity,
 She asks to be a Chela in
 Tibet, or the vicinity.
 Seven is the best! Yet she has found
 The proper means of learning it;
 She sits beside a table round
 And tries her hand at turning it.
 Severe the task! But who shall mock
 The skill she soon will get in it?
 Who sees her take a cuckoo clock,
 And find a cigarette in it?

How fair the vision when she smiles
 Her search by hook or crook for it!
 What depth of meaning in those eyes,
 That wander round to look for it!
 Such quests, I well can understand,
 May rob the time of idleness;
 So let her hold me by the hand,
 And I will be her medium.

LATEST FOR THE WOMEN.

Beautiful Top Boots Affected by the Girls of Spain.

Among the latest European fads is the wearing of top boots by ladies. The idea seems to have had its inception among the Spanish ladies. It was afterward adopted by the French, the latter having voted them the proper thing for driving in T.

It is composed of white tenniss flannel, the front and sides of the skirt in accordion plaits, and the back hanging in straight folds, but with a slight drapery over the hips and below the belt, across the front. The blouse has a turned-over collar, which slightly exposes the throat. Below this is a bit of smocking and then a wide band braided with dark red.

A wide belt of the same braiding confines the fulness and gives a slender look to the waist, and the sleeves are also banded just below the elbow. A little hat, quite flat in the crown and trimmed with a large wind-mill bow, covers the head.

After these comes the more conventional attire of the walking gown.

It is a thin cheviot, a lawn-colored ground with narrow lines of green and brown running through it. Upon the right side is a pointed panel of green cloth, above which the front drapery is buttoned with large white pearl buttons, which Redfern brings into use with such charming results.

The front of the bodice, which fastens invisibly at the side, is of plain green cloth, but the back part and also the sleeves are of striped stuff, and there is just a touch of braiding in green and brown on the collar and over the tops of the sleeves.

WOMEN THAT MEN LIKE.

People who say that the masculine woman has the same effect on men as effeminate men have on women, reason with their brains closed, says a woman writer. Men shrink a man who stands straight, moves free, has a clear eye, healthy skin and is full of spirits. These very qualities are just as attractive in woman as they are in man.

Women should render homage to Hercules, Cyclops and Goliath. Their efforts should be to grow robust, restless and forceful.

WILLING TO HELP HER OUT.

[Texas Statesman.]
 "Why, you bobbins!—I don't want to find me lying at death's door, and then what will you do?"

Husband (courtously)—My dear, have you ever known me to be so ungrateful as to allow a lady to open a door when I was present?

Wife (sighing)—I don't know, but I don't want to find me lying at death's door, and then what will you do?"

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SUMMER GIRL COSTUMES.

NEW YORK, May 17.—Now the inevitable "summer-girl" paragraphs are beginning to illuminate the "society" comic papers, showing that the season of teens and other outdoor amusements is at hand. Redfern is turning his attention to the creating of the most fascinating things in blouses and fancy shirts. Here are two of his latest ideas in this line:

One of the right hand is of cream flannel, with cuffs and turned-over collar of Venetian red cloth, braided in cream-colored braid with a third thread of gold woven into it. The yoke, pointed on both fronts, has a border band, braided to match.

The other figure has a white silk shirt, gathered and with full sleeves, with a square plastron and a sort of high bodice girde of light blue and white striped wash silk, with a more tracery of dark blue braid about the edges.

A tennis gown is the subject of the next sketch.

Another and an easier way.
 To the Editor of The Globe:
 In answer to the query "How to make chloride of gold," take one dram (or 24 grains) of pure gold foil, cut it in small pieces, put into a porcelain capsule (a small wide-mouth bottle will do just as well), add one dram nitric acid (C. P.), two drams muriatic acid (C. P.), set in a hot water bath, stir carefully till the gold is thoroughly dissolved. Neutralize with French chalk. Add to 24 ounces of water. The solution will then be of one grain strength to the ounce. The fumes arising from this will smell most disagreeably. I have given this formula with 24 dr., because it will be much easier for your correspondent to figure than on the 10 grain limit. He can probably reduce it if he likes, but he may dash the place and himself all over with the acids, which will turn and stain his hands if he is not careful.

To the Editor of The Globe:
 In all probability there is no word that has such a low meaning to the public generally as the word "cheap." It should be used with discretion, and on this point I entirely agree. In the first place, suppose a man receives from \$11 to \$16 per week for a job which is not a trade, and in case he should abandon it he would not be able to find another. He is not a man who does not belong to the K. of L., and at the same time does not go out, can be called a cheap? There are at present such men employed who could not or would not be hired to do the same work elsewhere on account of old age and poor health. Now would any fair-minded man apply such a name to one of these men? On the other hand, suppose at the time of the strike these poor workmen go out, at the same time not belonging to any labor organization. What chances have they, if the impending difficulty passes out O. K., and the knights with their men when they claim to be "cheap"? As this is a free country I believe that a man should at least be allowed to use his own judgment in such cases.

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